

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## DOCTRINAL.

### LETTERS ON ELECTION.—No. 6. BY REV. RICHARD WRIGHT OF GLASGOW, (SCOTLAND.)

Continued from page 89.

Dear Sir,—In investigating the Scripture doctrine of election, we are now come to that point which will render a more particular statement of its connexion with the doctrine of the universal restoration necessary.

The only wise God can never act without design; without having an end in view perfectly consistent with infinite wisdom. All the designs of God must originate in love, for God is love, consequently, must have the happiness of his creatures for their object. All the divine designs, manifestations, and operations, must be comprehended in one connected, harmonious, all-perfect system: seeing they originated in and proceed from him who is of one mind, who comprehends all at one view, with whom there is no variableness, neither shadow of turning. He who is Almighty can never be at a loss for means to carry his designs into effect. He who hath declared, "My counsel shall stand, I will do all my pleasure," cannot, consistently with his own honor and immutability, suffer any part of his designs to be eternally defeated: nor without suffering an amazing breach endlessly to remain in the vast arrangement of creatures, formed by infinite wisdom, power, and goodness, to constitute one perfect whole. That the carrying of all Jehovah's designs into effect, so as to unite in one, and produce perfect harmony and felicity among the whole system of creatures, is the end for which he hath chosen his holy one, the Lord Jesus Christ, I shall attempt to show in this Letter.

The election of Abram, Isaac, Jacob, and their descendants, is connected with the election, and introductory to the appearance of Jesus Christ, who is Jehovah's elect, in whom his soul delighteth, one chosen of the people, Isa. xlii. 1.—Psal. lxxix. 19. The election of individuals, who live under the gospel dispensation, is in and by Christ, Ephes. i. 4, 5, consequently, he is to be considered as the primary and grand object of election, in whom all the divine dispensations are connected together, by whom they were constituted, Heb. i. 2. He is the seed of Abram, to whom the promises were made, Gal. iii. 16. All the blessings bestowed under the law were an introduction to, and shadows of, the blessings which are come by Jesus Christ, John i. 17.—Gal. iii. 24.—Heb. x. 1. Consequently, if we can prove that the election of Christ, and all that Jehovah hath done for, and will do by him, hath for its object the happiness of mankind universally, it must follow, that those who are chosen in him, are elected in subservience to the same object; for it cannot well be supposed that he was chosen for one purpose, and his disciples for another; therefore, we have now before us the point upon which the decision of the question (is the doctrine of election connected with the final restoration of all mankind?) may be said to depend.

When God called Abram, he certainly acted with design, and had an end in view, to which his calling of, and engaging to bless him and his seed was subservient; his design was, according to his own positive declaration, to make him and his seed a blessing to others, by all the blessings he would bestow upon them: the end which all his peculiar dispensations should subserve, was the blessing all families of the earth. Considering these things as ultimately referring to what God would do for mankind in and by Christ, the seed of Abram, to whom the promises were made, I proceed to show, more fully than I did when noticing the promise to Abram in a former Letter, that,

1. By all the families of the earth, must be meant the whole human race.

The ear is the common origin and dwelling of the human race, Acts, xvii. 16. There cannot have been a descendant of

Adam who did not belong to some nation, family, or kindred of the earth: consequently, when all nations, families, kindreds of the earth, are mentioned, without the language being restricted to any particular generation, the words being alike applicable to all generations of men, from the beginning to the end of the world, I see not how less than the whole human race can be intended. There may be solitary individuals who belong to no nation, but they must be a part of some family or kindred; yea, the phrase "all nations," as used Matt. xxv. 32, is admitted by our opponents to mean the whole human race.

If the love of God was not universal, it might be doubted whether he could ever have promised to bless the whole race of man; but his love to the world is declared to be the cause of his giving his Son, John iii. 16. Christ's dying for sinners, is stated as the highest commendation of the love of God, Rom. v. 8; and we are assured that he tasted death for every man, Heb. ii. 9; we may infer, that as his love to all mankind was so great as to induce him to give his only Son to die for them, he could design nothing short of blessing them all in him; and as his love is unchangeable, it follows, that he never can give up that design, which naturally results from his love, until it be completely carried into effect.

"The Father sent the Son to be the Saviour of the world," 1 John iv. 14. "Christ came to save the world," 1 John xii. 47. It is clear from these passages, that Christ was intended to be a universal blessing, and that if ever the end for which he was sent be answered, he must become such. How can this be denied? How can any man admit the truth of the above passages, and yet assert, that God did not intend to bless the whole world in his Elect, in whom his soul delighteth? If it be admitted that God sent his Son to be a blessing to all mankind, and at the same time maintained that all men never will be blessed in him, will it not follow, that the end for which the Father sent him will be defeated, and Christ eternally fail of accomplishing the purpose for which he was sent? Are not these far greater difficulties, than any that can be supposed to attend the admitting that Jehovah promised to bless the world in the seed of Abram?

"Christ is exalted to be a Prince and a Saviour," Acts v. 31. "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9, 10, 11. It is not at his name as Judge, but as Saviour, that every knee is here said to bow; not to him as Judge that every tongue is here said to confess, but every tongue is to confess his Lordship as anointed Saviour. This confession is to be to the glory of God the Father; but can he be glorified by his creatures, any further than his gracious designs respecting them are carried into effect? Christ is said to be thus glorified, in consequence of his obedience to death, by which a way is opened for the recovery of a guilty world from sin and its effects; hence, it seems more natural to suppose, that this confession will result from his becoming a real blessing to every creature, than that it will issue in the endless misery of millions who make it.

2. The blessing which Jehovah promised to bestow upon all families of the earth, in Christ the seed of Abram, extends to their complete restoration from sin and its effects.

Peter, after quoting the promise we are considering, in his address to the Jews, adds, "Unto you first, God hath raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities," Acts iii. 25, 26. It follows, that those who are not turned from their iniquities, are not blessed in the sense of the promise, as Peter understood it; but he extends the blessing spoken of in the promise to all the kindreds of the earth: therefore, all the kindreds of the earth must be turned from their iniquities, before the promise can be completely fulfilled. According to Paul's explanation of the subject, none are blessed with faithful Abraham, but they which be of faith; yet he speaks of the promise as extending to all nations, and of the blessing of Abram coming upon the Gentiles; he does not say upon individuals among them merely, but speaks of the Gentiles collectively, Gal. iii. 8, 9, 13, 14. Does it not follow, that sooner or later the blessing must become universal unless the end for which Christ suffered never be fully answered, and the promise of God never completely accomplished? Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: that they might trust in him,—that all people might praise the Lord, Rom. xv. 3, 9, 11, 12.

"Behold the Lamb of God, which taketh away the sin of the world," John i. 29.—"He appeared to put away sin by the sacrifice of himself," Heb. ix. 26. "For this purpose, the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 9. The word sin, in these passages is used collectively, to ex-

press the whole mass of human transgressions. If the whole mass of sin be taken away, can any part of it eternally remain? If sin eternally remain, can it ever be said that Christ hath put it away? Can sin remain after it is put away? If sin be put away, will not all suffering, which is the effect of sin, entirely cease? And if all suffering cease, will not all creatures be made happy? Does it involve greater difficulties, to suppose sin and suffering shall have a complete end, and all creatures be made happy, than to suppose that Christ will never accomplish that for which he appeared, and that the works of the devil will eternally remain, though the Son of God was manifested to destroy them?

Jehovah saith, "My counsel shall stand, & I will do all my pleasure," Isa. xlii. 10. Of Christ it is said, "The pleasure of the Lord shall prosper in his hands," chap. liii. 10. The Apostle declares that the good pleasure which the Father hath purposed in himself, is no less than the gathering together, or rehearsing of all things in one, in Christ, Eph. i. 9, 10. But if enmity is to be eternal, how are all things to be gathered together, and made harmonious parts of one stupendous whole, under Christ, the head of the new creation? If mankind be as widely separated from each other to all eternity, as the most perfect holiness and the deepest pollution are, as the highest bliss and the lowest misery can be, their being gathered together in one must be deemed an impossibility. If they be eternally scattered, and separated from each other, it is evident they cannot be rehearsed, as one complete system of beings, perfectly organized, under the ministration of Christ. While any thing remains separated, all things are not gathered together. If all things be not gathered together, how can the counsel of God be said to stand, the good pleasure which he purposed in himself to be done, and his pleasure be said to prosper in the hands of Christ? Let no man talk of the obstacles which stand in the way, to prevent this purpose of Jehovah from being carried into effect, for what obstacles can be too great for infinite perfection to remove? and what he purposed in himself, he must necessarily purpose in infinite perfection. What can there be so fascinating in the doctrine of endless punishment that Christians who profess to love all mankind should be determined to maintain it, in opposition to the most important principles, the immutability of Jehovah's counsel, the perfection of the ministration of Christ, and the plain language of Scripture? Tradition, what hast thou done? How hast thou concealed the sun-beams of divine revelation in mists and darkness! Ye inventors of creeds and systems, how have ye fettered the human understanding, and obstructed by your dogmas the road to knowledge! Prejudice, thou spider of the mind, how hast thou spread thy cobwebs over all the faculties of man! But soon shall the sun of truth dispel the clouds and mists of tradition; human creeds, systems and dogmas, shall follow their makers to the dust; and the cobweb fortification of prejudice shall fall, to rise no more. We are waiting for thy salvation, O Lord.

[Letter No. 6, to be continued.]

A discourse delivered April 15, 1827, in the First Universalist Meeting-House in Portsmouth, N. H.

BY EDWARD TURNER.

Continued from p. 89. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews. Acts, xxvi. 32.

FOURTHLY. We are charged with denying the necessity of faith and regeneration.

If any, who oppose our views, believe this charge to be well founded, they labor under a mistake, which, so far as we are able, we shall consider a duty to rectify. It should be understood, that men may differ in their conceptions of an article of belief, or variously explain a doctrine of christianity, while no one is disposed to disregard the one, or deny the other. Nor is it reasonable to expect, that any order of christians, holding a distinguishing tenet, will controvert or deny the doctrines generally believed by others, unless the theory, that such order or sect advances, and which distinguishes it from others, obviously requires opposition, or a denial; and no honest or candid person will ever oppose what others receive as truth, merely for the sake of opposition. The believers in the restoration of all men disagree with their brethren of other denominations, in relation to several points of doctrine, in which, however, those who disbelieve the doctrine of the restoration, are no nearer agreed among themselves. Possessing the right of private judgment, the exercise of the right involves the interpretation of the scriptures, and the understanding of a doctrine of the scriptures according to our best judgment; and in these respects, we act as all protestants have acted since the reformation. While we undertake not to establish a standard for others, we are unwilling to bow to any, which they have erected, without a full conviction of its excellence. We know, and we lament, that it is too much the case, that, when a christian, or a denomination of christians dissents from the

common view of a doctrine, the charge of denying, perhaps of ridiculing it, is often advanced. This practice we consider highly improper; and it will always produce effects injurious to the interests of religion.

But the doctrine we advocate cannot require a denial of the necessity of faith, repentance and conversion. Believing, that all intelligent beings are interested in the favor of God, to whom they stand in the endearing relation of children, we necessarily consider faith in the divine mercy and goodness, not only as a source of that "joy and peace" attributed to the exercise of this grace; but we view it as a powerful incentive to virtue and holiness, as an active, energetic principle, capable of elevating the character of man, while it sanctifies his soul. We receive as correct the scriptural definitions of evangelical faith: "It worketh by love; it purifieth the heart." That faith may exert its legitimate powers, it must contemplate Deity as infinitely amiable, interested in human felicity, and of consequence, it must dwell upon its object, till the soul is changed into the image of the glorious Being it surveys. If we have been ignorant of God; if we have entertained dispositions or feelings towards him, inconsistent with his true character, it will be the work of faith to purge our hearts from these defilements. When we lose sight of our filial relation to our Father in Heaven, and our conduct becomes like that of those who "loved strangers" and followed them; when we deserve the humiliating epithet of rebellious or backsliding children; and God invites us in his word to "think upon our ways;" when he addresses us in this affecting language: "return, for I am married unto you;" it will be the work of faith to set before us the truth, which is to induce a ready compliance with the gracious invitation, and its effect will be found in an exulting response to the heavenly call; "lo we come unto thee, for thou art the Lord our God."

While we entertain and cherish these ideas of faith, we have not, we acknowledge, even intended to intimate, that faith first creates its object, and then acts upon it. The object exists independently of the action of faith. Truth is not formed by our believing; but faith brings truth to our understandings; it presents it to our minds attended with evidence and power, that produce conviction. When we are told of the saving power of faith, and hear the text quoted, which declares, that "he that believeth shall be saved," our thoughts turn to those truths, the belief in which is to produce our salvation. "He that believeth on the son of God hath the witness in himself," and testimony always supposes a truth, or a fact, to illustrate or exhibit which is the design of all testimony. "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son." No man could charge God with falsehood, if some truth had not been proclaimed to him, nor, if this were not the case, would his unbelief be sinful; neither would it be asserted, that "he that believeth not shall be damned," if the unbeliever was not interested in the great salvation. Accordingly, we are informed, that "this is the record which God hath given of his son, that God hath given us eternal life, and this life is in his son." Agreeably to the connected reasoning of the Apostle John, a disbelief of the record or testimony of eternal life "makes God a liar;" but this it could not do, were not the unbeliever interested in eternal life. For the same reason, the unbeliever would suffer no condemnation as the consequence of his unbelief. This derives both its character and its effects from the faithfulness of him, who brings the testimony to our minds, and from the certainty of the facts to which he bears witness.

I know not as our views of evangelical repentance are substantially different from those of other christians, we conceive of repentance as commencing with a "godly sorrow for sin," and terminating in "newness of life," or in holiness of heart and practice. But repentance as well as faith, we understand to be instruments, not causes, of divine favor. They are the means of grace. But previous to repentance, and during the process, the subject is the child of God, however unworthy the relation he has conducted. Indeed, the moral turpitude of his conduct arises from this relation. As a child, he estranged himself from his father's house; as a child, his departure was a subject of sorrow to those who still loved him, and desired his restoration; as a child, he returns, is received, and clothed in sumptuous attire, and fed on the richest viands. These circumstances form a beautiful and instructive part of the affecting parable of the prodigal. The kind and affectionate attentions of the father were the evidences, not the causes, of paternal regard. They were the recognition of the relation, which the father was desirous to offer, as the son's return was the expression of his deep sense of his filial connexion with his parent, and his confidence in his forgiveness and favor. If it be said, that repentance reinstates us in the favor of God, we are unwilling to subscribe to the declaration, except in this sense: repentance places

the subject in a condition better to feel and enjoy the favor of God, than while he pursues "lying vanities." The love of God to such as have not repented must be supposed, or we shall be unable to account for his calling them to repentance, or receiving them when they return.

These remarks lead to the consideration of another topic, which holds so intimate a connexion with the preceding, that our observations in relation to the latter will be much the same as those which properly apply to the former. That we must be converted; that we must be "turned from darkness to light, and from the power of Satan to God," is acknowledged to be a doctrine contained in, and having the sanction of the holy scriptures. This doctrine is founded on the fact, that no man can be happy while he is the enemy of God, or is in a state of opposition to his will. Holiness alone can promote and secure human felicity. Consequently no man can enjoy rational happiness while he is unreconciled to God. The goodness which we ascribe to Deity does not consist in his allowing his creatures to indulge in sinful habits, and thus securing their moral welfare. Such an arrangement would be utterly inconsistent with the general plan of the Divine administration; it would oppose other important parts of the economy of Heaven. Besides, the salvation that the gospel announces, is a salvation from sin; and in this view only, is it a salvation from the consequences of sin. We therefore conceive that we are justified in considering conversion and salvation as terms nearly synonymous. In proportion as we are delivered from the dominion of sin, are made willing subjects of the government of Jesus Christ, and humbly and cheerfully submit to the laws of his kingdom, we experience the truth of the assertion, "he shall save his people from their sins."

But does a renovation of moral character alter the feelings of the Divine Being towards his creatures? So far from this, a renovation of moral character is the way in which God expresses to his children the fulness of his parental affection. Does conversion affect or change any purpose of the Infinite Mind concerning man? Conversion is the means or instrument by which the purpose of God is carried forward and perfected. Does regeneration secure the exercise of the love of God to the regenerated? It is the fruit or effect of his love, which could be in no way so illustriously exhibited, as in the reformation of the subject; and the consequence must not be confounded with, or put in place of the cause. Indeed, it may be said with great propriety, that, although conversion is not the procuring cause of the love of God to sinful men, it is the medium through which he communicates to them the highest favors and the richest blessings; it is the means by which they receive and enjoy his supreme affection, "whose loving kindness is better than life."

That these statements agree with the sense of the scriptures, in those passages which describe the nature of conversion, appears to us very evident. We know it is argued, that regeneration makes the subjects of it the sons of God, and of consequence, entitles them to the heavenly inheritance. We grant, that alienated beings become, by virtue of their conversion, the sons of God, in a sense in which they could not previously sustain that relation. Their taking the filial character is an act, that results from the exercise of new feelings, new, and more correct views; and they become sons of God, in their own apprehension, by believing the truth. It is said of Jesus Christ, "he came unto his own, and his own received him not;"—those who rejected the Saviour were his own, in virtue of a relation, that existed independently of their new birth. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Faith associated those believers with Christ, discovered their sonship and heirship, and thus brought them into a new relation, which, while it increased their felicity, enlarged the sphere of their duty. The apostle conveys the same idea: "the spirit is the earnest" or pledge "of our inheritance;" and "because ye are sons, God hath sent the spirit of his son into your hearts, whereby ye cry Abba Father?"

TRUE HAPPINESS is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and in the next, from the friendship and conversation of a few select companions; it loves shade and solitude, and naturally haunts groves and fountains, fields and meadows; in short it feels every thing it wants within itself, and receives no addition from the multitudes of witnesses and spectators. On the contrary, False Happiness loves to be in a crowd, and to draw the eyes of the world upon her. She does not receive any satisfaction from the applauses which she gives herself, but from the admiration which she raises in others.—She flourishes in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon.

[Spectator.]



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, JUNE 15.

**INFLUENCE OF RELIGION.** If we do not greatly misunderstand both the letter and the spirit of the christian religion, its design is to make men better; and wherever it does exert its own salutary influence on the hearts and lives of its professors, we shall find them to be more honest, more faithful, more benevolent and more charitable members of society. We do want to see these fruits follow every profession of religion:—if they do not, we cannot, in our souls, believe that those who are destitute of them—we care not to what church they belong or how loud they are in their pretensions,—are entitled to the appellation, *religious*. There is, if we mistake not, something that passes in the world under the venerable name of religion, which, though it induces its possessors to put on the external appearances of sanctity,—to attend religious meetings, perhaps every day or night in the week, to contend earnestly for the creed of the church to which they may happen to belong, and to be zealous in support of the sectarian cause in which they may be engaged,—instead of making them better, in the true and genuine sense of the word, renders them intolerant, morose, unkind, if not abusive to such as, in conscience, cannot subscribe to every iota of their faith. "We speak that which we do know, and testify of that which we have seen,"—that which we know from personal experience, and see daily before our eyes. Bigoted and persecuting dispositions too generally, we fear—if we may "know men by their fruits,"—fill a large space in the hearts and actions of those who make the loudest profession of knowing most of the doctrines of the gospel and of enjoying the greatest measure of the spirit of Christ. Now we hold, that those, who profess to be the *best christians*, we have a right to expect will consequently be the *best men*; and the best men will always readily be discovered by society,—without the trouble of their undertaking to tell others that they are so,—as the most useful citizens, the most accommodating and amiable neighbors, and as the best and most active friends to the poor and unfortunate. If you wish to discover the evidence of a person's religion, look to *his life*; see what *that* testifies concerning him, and make up your opinion accordingly.

"For forms of faith, let graceless zealots fight; His can't be wrong whose life is in the right."

We accidentally neglected last week to second the suggestion of our friend J. W. H. who expressed a desire that some person, qualified for the task, would present the public with one or more volumes of sermons on doctrinal and practical subjects, adapted to the use of families. Such a work, we have long thought, was not a little needed, and we have no doubt would meet with a ready and extensive sale. Without intending to make any invidious distinctions, we fully concur in the opinion of our correspondent, that we know of no one better qualified to make the compilation suggested, than the venerable writer of "Letters to a young Universalist preacher." If he would consent to publish a few volumes of his original sermons, he might do an essential service to the cause of truth and holiness.

**REV. MR. HUTCHINSON'S APOLOGY.** We are requested by Br. Hutchinson, to give notice, that his "Apology for believing in the universal reconciliation," is now in press at the office of the Oxford Observer, and will be ready for subscribers sometime in the course of the present summer. He also wishes all persons who hold subscription papers for the work, and have obtained any names thereon, to return them to him as soon as possible.

**DEDICATION.** The new Universalist Meeting house in Turner was dedicated to the service of "the living God, who is the Saviour of all men," on Wednesday last. We hope to be able to give an account of that interesting service next week.

**REV. MR. WEEMS.** A person who has been recently preaching in several of the orthodox churches in Boston and Salem, has been lately apprehended and committed to jail for stealing, at different times, various articles of merchandise. The stolen goods were found ornamenting the bodies of a number of women of ill fame in Boston, to whom he had presented them. Are we to infer from this, that orthodoxy leads to licentiousness?

Having a large number of communications on hand, and wishing to give our correspondents a place, as much for the benefit of our readers, as out of respect to those who send us original articles, we are unable this week to occupy much room with editorial matter. We feel honored by the notice which our friends and the public take of this publication, and hope it may be in our power to repay, in some humble degree, the many flattering testimonials we have of their attention and good will.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]  
SHORT SERMONS.—No. 7.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove."—Matt. xviii. 20.

If ever so good an anatomist and skilful mechanic were to construct of whatsoever materials, an automaton, resembling man not only in outward appearance, but in internal structure,—if it were possible for him to compose the different substances of which the bones and sinews, blood-vessels, muscles and intestines are formed, and which constitute a living being,—if he were able to make them even with the skill of the Creator, and to arrange them as he has arranged them in their several places, and make in appearance a complete human being, what would it be, (setting aside the ingenuity displayed in its construction,) if destitute of mind, more than an inanimate piece of matter? The beauty of its structure might excite our admiration, and the harmoniousness of its parts, strike us with wonder.

The artist might by the operation of secret springs, cause it to perform tricks, and even imitate some human actions; but it would be inanimate matter still,—we might be astonished at its performances and gratified by the display of its powers and consider it as one of those striking evidences, which human ingenuity gives us, of the power which mind possesses over matter. But we are not apt to consider that the very performances which it might be made to imitate, are so many evidences of the power which our mind possesses, over the matter which composes our bodies.

What is man in his structure but a machine composed of tendons, levers, springs and pulleys? and how would he differ from an automaton if destitute of mind? Would the machinery necessary to move an arm, or even raise a finger accomplish its object? When the mind is absent, when life is extinct, the machinery will not work; not a limb is moved nor a muscle employed; a man might be as perfect in his formation, as when he first came from the hands of his Creator; but could he open his eyes to survey the beauties of creation without the possession of mind? Could he walk abroad and contemplate its glories destitute of this divine inhabitant? No. As well might it be expected that a solid lump of matter, destitute of any machinery in its composition, would be capable of contemplating the beauties of nature, and of surveying the glories of creation, as to suppose that beauty of structure, or an harmonious arrangement of parts, could convey the power of motion, of thought or reflection.

The machinery of the human body is necessary only, to facilitate the mind in its operations. We wish to raise a weight; the mind applies the machinery of the body, and the weight is raised. We wish to move from one place to another; the mind puts the necessary machinery for locomotion into operation, and we go where the mind directs.

To render that great, eternal, incomprehensible mind of all to act, requires not the aid of machinery. It commands, and it is done. It wills, and it comes to pass. Has this omnipotent mind, then, the power of communicating this faculty to others in such a manner that the mind of a human being can be made to possess such an extension of power, that it can cause the obedience of matter independently of mechanical assistance? If so, miracles cease to be a wonder,—infidels have scoffed in vain. On the very principle of boasted reason, by which attempts have been made to disprove them; they are performed; for it is nothing more than an extension of the power of mind over matter, to that degree which will cause its obedience to the will independent of mechanical assistance.

That the great mind which we adore as God, possesses this faculty in himself, even he who scoffs at miracles will not deny.—That he has communicated a sufficiency of the power of mind over matter to man, for his existence and enjoyment, he will also admit. Why then could not this being communicate an extension of this power to man, so that his mind could command the obedience of matter, independently of mechanical assistance, if it were necessary for the further good of man? If it be admitted that it were possible, is it not also probable, that if God designed to confer a further benefit to the human family, and this was a necessary means for the accomplishment of the object, is it not probable, I ask, that God would employ such means to bring about this good?

The revelation of the glad tidings of life and immortality by Jesus Christ, was no small benefit conferred upon mankind, and that God should give him and his apostles the power of working miracles, in order to convince the world of the truth of his doctrines, cannot be a subject of wonder if we consider the age in which this revelation was made. The Heathen Priesthood enforced their doctrines by pretended miracles, and the world was filled with pretenders to the acts of sorcery and witchcraft; and by it the mass of the people were deceived into any system of belief which the interested and designing would wish to palm upon them. To this system of deception the doctrines which the Saviour and his apostles taught, would not permit them to descend. Real miracles then were necessary, and real miracles were employed to enforce the truth of the doctrines of Jesus. And while the deceptive illusions of Priestcraft could impose upon the senses of the credulous, the real miracles of Jesus carried conviction to the very soul. Theirs were "deeds of dark-

ness?" his were public and incontestible. They could not infuse life into the inanimate body, give ears to the deaf, eyes to the blind or feet to the maimed; "He raised the dead, opened the eyes of the blind, unstopped the ears of the deaf and caused the lame to leap with joy."

J. W. H.

[For the Christian Intelligencer.]

## THE EUCHARIST OR LORD'S SUPPER.

The probability is that the brethren of our Faith will differ with me on this subject by questioning its propriety. This I infer from the silence with which it was treated when a general invitation was given to the brethren to take it into consideration in the 24th No. vol. v. of the Intelligencer. Being at that time unacquainted with their views and feelings on this subject, I waited with some degree of impatience, to hear its propriety vindicated, but waited in vain. The silence increased my anxiety to know their opinion as a body of christians on this solemn sacramental institution, which is received and observed by most of the different denominations in the religious world.

Having been brought up in the Calvinistic Order from my earliest childhood and educated in all the inconsistencies of "divine decrees, election and reprobation," and having been but a short time in the enjoyment of the truth that maketh "free indeed," perhaps my mind is not wholly extricated from the early impressions of an erroneous faith. If therefore, I have been so unfortunate as to have dragged along with me any false notions into a faith more lenient and heavenly; or if I am ignorantly grafting a poisonous branch of a dying doctrine on the fair "olive tree" of gospel peace and mercy, I wish to be corrected.—With such feelings, I proceed to offer a few remarks.

That the Eucharist was celebrated by Christ and his Apostles in due form and solemnity, on the evening preceding that eventful day, when the mournful transactions on Calvary were to be exhibited to the world, will be denied by none. As a last impressive symbol of friendship and love, he laid before them the august, imposing ceremony, that typified the termination of his earthly career. With a knowledge of human nature that reflects honor even on the Son of God, he chose the still hours of night, when the mind is most susceptible of lasting impressions, to institute the Commemoration of his dying love. Every circumstance, that is calculated to kindle in the mind the flame of pure meditation and to inspire the most devout emotions of soul, was here combined.

All nature wrapt in the silent shades of night, the parting hour, the garden of Gethsemane, the Roman soldiers, the mocking Jews, the crown of thorns, the nails and cross, the constancy of his soul amid the most excruciating tortures, his love and compassion for his enemies, and the noble aspirations of soul he breathed for his murderers, all centre in this rite. It is a simple form, but pregnant with the most sublime impressions of heavenly goodness, and rendered so by the Son of God, who combined in it such circumstances as cannot fail to affect the heart of every humble recipient. These must be brought home to the bosom of every one who worthily partakes of these sacred emblems.

Perhaps it may be said, that we can bring home to our hearts the whole impressive scene without the form. If this be so, why then, on the same principle, cannot the Christian receive as lively and adoring impressions of God in contemplating the beauties of creation in a gloomy cell, as in the flowery fields? Does not the mind receive impressions corresponding to the objects that surround it? If this be granted, the argument in its favor is conclusive; for no circumstances can be arranged, no objects selected and combined that are more adapted to awaken in the mind, a sense of the "love of God that passeth understanding," than those that cluster around the sacramental feast of our Lord.

When we see a fellow sufferer dissolved in tears, petitioning our mercy, does it not infuse the same feelings of sympathy in us? Yes. Would it have the same impression on our hearts, if we simply heard that such a circumstance had transpired? No. Does it produce the same impressions on our hearts and purses towards the starving Grecian mothers and their dependent children to be assured of their sufferings, as it would if we were present at the scene of distress and heard their mourning supplications? No. Here (perhaps) we would give one dollar, but there the last farthing, and then covet other fortunes to give. The nearer the reality is portrayed to our senses by figures or emblems, the more interested are our feelings, and the more lasting our impressions.

We celebrate the Fourth of July to stimulate us and the rising generation to feelings of patriotism, by recounting former deeds of glory, and thus transmit the flame of '76 to posterity. We visit the grave yard, the rendezvous of the dead, (till a resurrection morn;) pass slowly on, draw sigh for sigh, contemplate our own frailty, and feel our minds completely conquered by the melancholy objects we survey. The tomb, the theatre, the dark dungeon, the blooming fields, the changing seasons, prosperity and adversity; yes, every object, in the universe, produces in our minds impressions corresponding to it. The feelings of man are affected by the season of the year. In the Spring when the sun revisits our fields, and calls all nature to awake and come forth, to flourish anew; when the songsters return and fill

the groves with melody and ten thousand insects rejoice in a momentary existence, man is instinctively roused from melancholy and gloom that the fading autumn and dreary winter had imperceptibly impressed on his mind, and involuntarily joins the general burst of joy. His nature is so constituted that he "rejoices with them that do rejoice, and weeps with them that weep." This being the fact, the sacrament will also have an impression on our minds corresponding to the solemnity of the emblems before us. But do you say that the emblems are not the reality and are therefore useless? Then the celebration of the Fourth of July and the commemoration of every other glorious event are unworthy to be transmitted to posterity by such outward forms. We might as well enter a dungeon to contemplate the beauties of creation, as to go forth among them, when they blush and look upon us in all their glory. But do you say that they are real? No, dear reader, as it respects religion they are but emblems through which we contemplate Deity and raise our souls to Him. "The heavens declare the glory of God;" still they do not speak in an audible voice, but emblematically declare it, the same as the words you now read are but signs declaring to you our ideas. Do you contend that forms are useless? Then abolish all forms. Singing is but form of worship expressing the tender, yet joyful emotions of the soul. Therefore read your hymns and dispense with singing, that heavenly emblem elevating the affections to God. Or even reading is but a form, therefore dispense with it. Prayer is the desire of the heart. To coin those desires into words is but the form. Dispense with it. The outward observance of the sabbath in the sanctuary, and of a day of public thanksgiving and prayer are all form, therefore abolish the whole; and let every thing be retained in the silence of the spirit. This would be, reducing a world of loquacious beings to mutes. But if forms impress the heart, or if emblems bring home the reality with more force, and leave on the mind more lasting impressions by their exhibitions, then they ought to be used. As long therefore as we are clothed with earthly forms, let us cheerfully consent to adopt them. We mean those that are calculated to make solemn impressions on our minds, and raise our thoughts with veneration to heaven. Among these (in my humble opinion) the Lord's supper is one, in the administration of which we mutually call to mind his dying love, with a full assurance that his sacred hands were once employed in distributing such emblems to his disciples enjoining them to do it in remembrance of him. And that the injunction is applicable to his followers generally, we will quote the words of Paul to the Corinthians.

"For I have received of the Lord, that which I also delivered unto you; that the Lord Jesus, the same night in which he took bread; and when he had given thanks he brake it, and said take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped saying, this cup is the new testament in my blood: this do ye, as often as ye drink in remembrance of me. For as often as ye eat this bread and drink this cup ye show the Lord's death till he come."

PHILOTHOMACUS.

[For the Christian Intelligencer.]

MR. EDITOR,—I have thought proper to send you for insertion in your useful paper a few numbers on different subjects under the title of "The Preacher." If you think they will subserve the cause of truth and righteousness, you are at liberty to present them to the public, when you can make it convenient. G. B\*\*\*.

## THE PREACHER.—No. 1.

"I love them that love me, and those that seek me early shall find me."—Proverbs of Solomon, viii. 17.

The instructive lessons given by Solomon are peculiarly interesting to mankind, not only by pointing out the great duties connected with human life, but as they unfold the true source of substantial happiness.

In the first place, his instructions have a special claim upon us, as being the dictates of the purest wisdom, and as being calculated to bring us into the enjoyment arising from the great moral principles of justice, equity and truth; in affording us all the necessary aids in forming our characters in such a manner as to secure the approbation of heaven and bring constant peace to the soul.

Secondly, he was eminently qualified to dispense those instructions which exalt and dignify the character of man, by being endowed with the spirit of wisdom in a superior degree. The inexhaustible fountain of divine wisdom was open to him, whence he drew those important maxims and admonitory precepts, which appear so conspicuous in every part of his writings. He was faithful in painting in the most animating colors every moral virtue, with its attendant and consequent blessing, and in holding up to the mind of man, the odiousness of their contrary vices with their inevitable consequences. Kings and nobles have studied his writings with profit and delight. Statesmen have found them to be the infallible directory to the temple of fame and the seat of honor. Divines have drawn therefrom the most useful and salutary maxims for moralizing the world and for their own improvement in the science of piety and virtue; and the humble follower of the Lord Jesus has drawn from those pure and prolific streams the richest consolations and the most abundant peace. All ranks and grades of men, who have listened to the voice of wisdom, have been

enabled to dwell safely under her pavilion, and with the utmost tranquility of mind, and composure of mind, to walk in the way which the culture's eye hath not seen, nor the lion's whelp trodden."

These considerations, to the truth of which, history, both sacred and profane, gives indubitable evidence, and which are corroborated by universal experience, have induced me to call the attention of the reader to the subject brought to view in this text, "I love them that love me, and those that seek me early shall find me." But in order for us to derive suitable instructions from the sacred volume, it is indispensable that we rightly understand the scriptures; that, when an address is made, we understand who is speaking and to whom it is directed. An error in this particular, is frequently fatal to the happiness of man and derogatory to the general tenor of scripture doctrine.

For instance; if we suppose that the words of our text are indicative of the disposition of our heavenly Father towards his sinful offspring, it will be seen at once that none can be objects of his love and tender compassion but those who manifest their love to God in the first instance. Hence the consoling words of the beloved disciple are entirely destitute of meaning and unsafe to rely upon for a single moment. "We love him because he first loved us."

The situation of every individual of mankind, upon this supposition, would be deplorable beyond the power of language to describe. For "we have all sinned and come short of the glory of God." All men, upon this scheme, are the enemies of God, and the objects of his eternal displeasure. On this ground we see no possible way by which any man can be saved in the Lord without supposing the divine Being subject to caprice and changeability of disposition.

But an Apostle, who understood the disposition and purposes of the great Eternal much more perfectly than those who believe in a changeable God, has given us a much more rational, though very different account. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him."

Upon the supposition that the words of this text afford an indication of the character and disposition of God, it will appear to the smallest capacity that the commands of Jesus Christ are unjust and unreasonable, inasmuch as we are commanded to exhibit our benevolence farther than his extends. The benevolence of God extends to none except his friends, whereas we are commanded to love our enemies.—Any virtue which has not its origin in God, cannot have an obligatory claim on man. Where is the propriety therefore in exhorting man to love his enemies, when the great Father of all has no love but to his friends? An objector will probably call to mind the text which, to his mind is evidence complete that God loves his friends and hates his enemies.

Be not too confident my friend; I hope you will shortly discover your mistake and have the magnanimity to acknowledge it.

Solomon, in the chapter where our text is found speaks of the fame of wisdom.—He brings forth the evidences of its existence, its excellency, its nature, its power and the eternity of its duration. And he shows with clearness that wisdom is above all things to be desired for the blessed effects it is calculated to produce.

Wisdom is by him personified, and represented as holding a conversation with, or making an address to the human race.—"Doth not Wisdom cry? and Understanding put forth her voice?" Here understanding, as well as wisdom, is personified, and both are represented as crying and putting forth their voice. "Unto you, O men, I call, and my voice is to the sons of man. O ye simple understand wisdom and ye fools be ye of an understanding heart. Hear for I will speak of excellent things and the opening of my lips shall be right things." Those "excellent" and "right" things, are contained in this chapter, to which I would refer the attention of the reader.

All that is necessary in order to understand this text, is to pay suitable attention to the manner in which the scriptures are written, and we believe that it is owing to this inattention that there is so much darkness upon the human intellect in relation to religion and religious doctrines. Wisdom says, "The Lord possessed me in the beginning of his way before the works of old." Again wisdom declares, "Then I was by him as one brought up with him, and I was daily his delight rejoicing always before him. Rejoicing in the habitable part of the earth; and my delights were with the sons of men."

Wisdom is here spoken of as having been an intimate companion of the Almighty from eternity. The meaning is undoubtedly this, that by wisdom God laid the foundation of the boundless expanse of universal nature, and that, by wisdom he had reigned over all God blessed forevermore.

If wisdom could say, "The Lord possessed me in the beginning of his way," then surely she may say, "I love them that love me, and those that seek me early shall find me." We shall in this place endeavor to show what we are to understand by the love of wisdom, manifested to those that love her and receive her instructions!

To judge of this quality of wisdom denominated love, we must necessarily trace it in its effects. We must see what effects it is calculated to produce in the hearts of its votaries in the complex affairs of human life. We must have a recognition of its



being a living abiding principle, to be exercised in the mind to conduct us in the path of constant peace and uninterrupted tranquility. An experimental knowledge of these important things is indispensable, in order to realize the love or blessed effects of wisdom. Wisdom proposes nothing as an end, or as means of promoting an end, which is not perfectly congenial with the felicity of our natures. She gives no instructions—she imparts no rules, which are not perfectly safe to follow; and the boisterous and tiresome journey of this uncertain life, there are no fatal dangers of which she does not most faithfully warn us, and nothing pleasant and solacing to the mind under her influence, which she does not promise and most freely grant. "Happy is the man that findeth wisdom, and the man that getteth understanding." For her merchandise is better than the merchandise of silver and the gain thereof than fine gold. "Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is the tree of life to them that lay hold on her."

Such is the description which the wise man has given us of wisdom; and her value truly transcends every earthly consideration. To that soul who lives under its heavenly and benign influence it will need no encomiums of mine. No recommendations in language of which I am master can speak its praise, like the silent and enrapturing glow of the heart inhabited by this celestial guest.

LIVERMORE.

[To be continued.]

[For the Christian Intelligencer.]

To the Editor,

Sir,—I have seen in a late No. of your paper, a statement, in some sort, of the orthodox creed; and as the absurdity of it was readily discovered, it caused me to look at your system, called the arminian, or free-will doctrine, for I have heretofore been a preacher of that for many years. And I have a desire to lay the form of it before my brethren who will look at it, hoping that some of self-contradictions. If this should fall into the hands of any such, I desire them to conclude that I have written this to re-ject it to present them with a looking-glass, in which to behold how the arminian system contradicts itself, and surely if they do not both soberly misunderstand themselves, I at present write in the name of the arminian or free-willers.

1. We believe, that God, our Creator, is infinite in goodness, knowledge, wisdom, and power.

2. We believe, that God, being infinitely good, always wills and desires the final happiness of all his creatures.

3. We believe, that although God is infinite in wisdom and knowledge, yet he never knows how to arrange his system of operations in so wise a manner as should finally issue in the happiness of every one of his creatures.

4. We believe, that although God is infinite in power, or almighty, yet when a wicked man dies in his sins, the subtlety, and power of sin are so great in him, that God does not know how, neither is he able to defeat, the subtlety, and destroy the power of sin, so as to save that sinner.

5. We believe, that Jesus Christ took all the sins of the world upon him, so that he secured the eternal salvation of any man by it, but that Christ wrought by his death and sufferings, to make a way possible for God to forgive the sinner, when he repents of his sins, lives righteously, and so to save the sinners from the punishment which he deserves.

6. We believe, that the gospel, as well as the law, proclaims rewards to the obedient, and punishments to transgressors, and that the law and gospel differ only in two things, namely, that the law allowed of no forgiveness of sins, as soon as the sinner becomes a transgressor of the law reached no further than the life, or temporal death. But the gospel and the reward of eternal life and happiness to the righteous. And yet we believe that eternal life is not the reward of any man's doings, but is the gift of God.

7. We believe, that God loves and pities the wicked man as long as he lives; but as soon as he is dead God hates him, and will believe that God is unchangeable. However we do not all believe alike on this point. For some of us believe, that God loves and would help him if he could; but he cannot help him, although he is infinite in knowledge, wisdom, and power.

8. We believe, that if any man believes that Christ has finished the transgression, and made an end of sins for him and all men, and so trusts in Christ to save him, without doing anything more than believing in Christ, he will certainly lose his soul eternally. We know that there are many passages of scriptures which seem to clash with a number of the ideas that such passages mean just what they say. On the whole, we believe that all the holy scriptures mean just what we hold to be able to prove every part of our system of doctrine by the scriptures.

9. Accordingly, although it is said, Isaiah will be always wroth. For the spirit should be wroth, and the souls I have made. Although God is infinitely good, yet he will exist, for no other purpose than to make him miserable. Therefore this passage signifies always in this world, or some other passages. And we believe that the gospel is not definite, certain truth which is true because we believe it; but we understand the

gospel to be a certain code of moral precepts, like the law of Moses, only more spiritual in its nature; and those who believe them, to the gospel, and are now and will be saved, able. To conclude, we believe that what we hold to is the gospel.

Written by,  
S. HUTCHINSON.

## THE CHRONICLE.

GARDINER, FRIDAY, JUNE 15, 1827.

**U. S. SENATOR IN CONGRESS FROM MASSACHUSETTS.** The legislature of Massachusetts, now in session, have elected the Hon. DANIEL WEBSTER, a Senator in Congress from that state to take the place of Hon. E. H. Mills whose term of service expired on the 4th of March last. Had it not been for Mr. Mills' low state of health, he would undoubtedly have been re-elected to that office. Mr. Webster had decided majorities in both branches. In the House, Mr. W. had 202, eight other candidates 126. In the Senate, Mr. W. received 26, three others 13. It is not our duty to express either our approbation or doubt of the policy of this appointment. One thing, however, appears to be certain—as is admitted by all parties—that Massachusetts, by this election, has sent a gentleman to the Senate of the U. S. who may be called a giant in legislation.

Mr. Webster's promotion has occasioned a vacancy in the Suffolk representative district which will probably be filled soon. Who may be chosen as his successor we are unable to say: The electors of that district, however, appear to be resolved to elect a citizen of the first rate talents and influence. We have heard the name of the Hon. Judge Jackson, mentioned as being likely to succeed Mr. Webster in the House.

**RELATIONS WITH BRAZIL.** The National Journal says that there have been recently frequent conferences between Mr. CLAY and Mr. REBELLO, the Charge d'Affaires of the Emperor of Brazil, and several official notes have passed in relation to a late unpleasant accident at Rio de Janeiro. It is added that such satisfactory assurances have been made as will preserve the friendly relations between the two countries.

**GREEK FUND.** The treasurer of the Greek Fund at Boston, acknowledges the receipt of \$306 from the inhabitants of Portland. We would just say to our fellow citizens of this county, that it is requested that their charities in aid of the suffering Greeks, should be conveyed to the places of deposit as soon as possible, as a vessel is about leaving Boston which will convey such contributions as may be made in this state. The place of deposit in this town is the store of E. Swan & Co.

**RAIL WAYS.** Petitions from various towns in Massachusetts have been lately presented to the legislature of that state for the survey of a Rail route from Hudson River, N. Y. to Boston. That presented from Boston contained the names of 2633 persons. Gov. Lincoln in his late speech, which was really an able and a business one, recommended the establishment of rail ways. We hope such an one as that now petitioned for will be made. It would be highly serviceable to Massachusetts, & not without its advantages to Maine.

**MANUFACTURER'S MEETING.** A large meeting of the friends of American Manufacture has recently been held in Boston. It was voted to co-operate in the designs of a similar meeting in Philadelphia.

**ERROR CORRECTED.** The American Advocate of last week stated, that it was understood to have been determined by the Governor and Council, at their late session in Augusta, not to expend the amount of money appropriated by the legislature last winter in preparing the land, of which a deed of government in Augusta. This is a mistake. We happen to know, that no such determination was taken by the Executive. Indeed what power has the executive to say, that a law of the state shall not be executed? We should have stated last week, that the lot of land accepted by the state, embraces about thirty-four acres.

**COL. TALCOTT,** U. S. Engineer from Washington, visited Augusta this week for the purpose of selecting a site for the United States Arsenal which is to be located in that town. We understand that he will report in favor of a lot on the east side of the river, nearly opposite the newly acquired State's land.

**N. H. LEGISLATURE.** The legislature of New Hampshire met at Concord on Wednesday, the 6th inst. Hon. H. Hubbard was chosen Speaker of the House, and Hon. M. Harvey President of the Senate. The speech of Gov. Pierce was delivered on Friday last.

**ITEMS.** The Young Men of Augusta have resolved to celebrate the approaching fifty first anniversary of our country's Independence. An Oration will be delivered on the occasion by LUTHER SEVERANCE Editor of the Kennebec Journal.

A new Reading Room is about being established in Hallowell.

In addition to the daily mail stage, that runs to and from this town to Portland, an accommodation stage has recently been put upon the same route to run three times a week. We understand that the fare in the mail stage is \$3 50, and a seat in the accommodation \$3. There is another mail stage with a four horse team that runs to and from Portland three times a week through Winthrop, &c.

**Statue of Washington.** The new statue of Washington that arrived lately in Boston, is to be placed in the new State House in that City.

Mr. Speaker Jarvis, who has been elected Treasurer of Massachusetts, has declined accepting the appointment on account of his being unable to obtain the legal joint and several security to the amount of \$100,000. It is thought the Legislature will alter the existing law so as to enable him to hold the office. He can get a "several," but not a "joint and several" security to that amount.

The Rev. Dr. Gillet of Hallowell, has been dismissed from his pastoral relation with the First Congregational Church and Society in that town. This venerable and good man has ministered to that Church between thirty and forty years. He is now left to seek his fortunes anew in the world. May his declining years be as happy as his life has been useful.

Gov. Clinton has recently visited Massachusetts to view some of the proposed new canal routes in that State. A public dinner was given him in Westfield.

Gen. Jackson expects to eat dinner in N. Orleans on the 8th of January next. He deserves much honor for his gallant defence of that city during the late war.

"And he took a scourge of small cords and drove them all out of the temple." The orthodox ministers of Hartford, Conn. were so offended because the Legislature of that State lately invited Rev. John Bisbee, a universalist, of that city, to officiate occasionally as Chaplain, that they all left the State House and would not enter it afterwards! We see from this what a power a single liberal christian has to put to flight a host of his enemies. We rejoice that orthodoxy has been driven from the Legislative Halls of Connecticut, and presume that hereafter we shall see no more "Blue Laws" from that State.

The Somerset Journal has lately been enlarged. It is, we believe, one of the best papers in this State.

A new paper is to be commenced on the Fourth of July next in Portsmouth, N. H. to be called "The Signs of the Times." It will support the present U. S. Administration.

The Bristol, (R. I.) Northern Star says, that a machine has been invented in Taunton to extract the bones from herring. A spindle passes through the ears of the mackerel at each end of which is affixed a flyer with a crank. A strap passes from the crank under the foot of the eater, who, as he introduces the herring to his mouth, sets the machine in motion. The flyers drive off the bones. It is added that since trial has been made of the machine, a number of persons have been able to get their shirts on and off without any difficulty.

Lord Cochrane, (it is stated in a letter received in Paris from Trieste,) has at length landed in Greece. He entered the Port of Nauplias on the 18th of March, in the midst of repeated cries of "Huzza for Cochrane!" "Huzza for Liberty!" The women from the walls showered garlands of flowers on him as he passed. Lord Cochrane and his suite, were much affected at the ardent enthusiasm of the Greeks. The committee of the government resident at Nauplias, had paid to the possible honours. "The new defender of the Greek Primates, and it has been decided that he shall set out in three days at the head of fifteen vessels, but whether it is not known. Every thing which he had beforehand required he found ready."

**COLOMBIA.** The Curacao Courant of the 28th of April contains particulars of an insurrection of the Colombian troops in Peru, caused by the acceptance, on the part of the situation, and announcement of Bolivar as President for life. This commotion by the insurrection of the citizens of Lima, who protested against the constitution of Bolivar, and de- willed of the people, by seduction and the power of arms. Consequently, a constituent Congress was convoked to meet on the first day of the next month of May, which will deliberate on a form of constitution most salutary, and will nominate a President and Vice President of the republic.

Owing to the general clamor, the Ministers of the house and foreign departments have been obliged to renounce their respective places.

Among the papers of Gen. Lara, there was found some correspondence which discovered the plan which had been projected.

**HAVANA, May 21, 1827.** Since my last, the sloop Commodore De- catur has arrived from Key West, & brought left that place in a sloop; his destination is, guns, is still lying there. The two brigs, Brown and Victoria, were supposed to be cruising off this Island. Admiral Laborde came in here on Saturday, in the Iberia, 52 guns, as also the Perla, 45. He has all his squadron now in port, consisting of six frig- ates, a line of battle ship and eight brigs and

schooners of war. They are fitting out the line of battle ship as fast as possible to go on some expedition."

**TO FARMERS.** A gentleman of intelligence and experience, who has long been distinguished for his scientific and agricultural knowledge, furnishes the following hints for the benefit of farmers. It was but lately that he learned, from a farmer resident in the interior of the state, the extent of the damage unusual wetness of the last month. His suggestions require immediate attention.

Where the continued rains have prevented the planting of corn on moist land, and which land, it now plighted with corn, would probably yield an unprofitable crop, it is recommended to sow wheat. Where wheat, season to be ripe before this grain is usually injured by rust, it is customary to sow it between the 10th and 15th June. The season Land prepared for corn will be in excellent order for this crop; and if it is intended to keep it up another year for the plough, four pounds of clover-seed may be sown with it, which will serve as manure when ploughed in.

**MANUFACTURES.** A dinner has been given lately to Mr. Clark, Representative to Congress from Kentucky, by his constituents. In Mr. Clark's reply to the letter of invitation, he says:—

"I cordially reciprocate the sentiment you express in favor of Domestic Manufactures and internal improvements. It is an undoubted truth that the Kentucky farmer can no longer for the surplus products of his labor, but in the United States, and that demand can only be created by encouraging Domestic Manufactures."

**EASTON (Md.) May 19.** A little Rogue detected. On Friday last in this county, a very singular theft was committed—the circumstances are as follows:—

A lady had her infant's caps washed, and were tied together by the strings—at noon when the servant maid was sent to bring them in, one was missing and it was evident garden was searched and re-searched, but the cap was to be found: late in the afternoon the husband of the lady, as he was sauntering in the garden, espied, suspended in the limb of a walnut tree, a bird's nest (which he called,) and saw attached thereto something very white, which struck his attention, and he called for the ladies of his family to view up the tree, and with the assistance of a fish- igit, the nest was taken down, when behold they found the cap, the strings of which were with great ingenuity interwoven in the nest.

**Definition of a Drunkard.**—A pious divine of the old school says: "A drunkard is the terror of the neighborhood, the trouble of civility, wealth, the ale-house benefactor, the beggar's companion, the constable's trouble, the woe of his wife, the scoff of his neighbor, his own shame, a walking swift-tub, the picture of a beast, and the monster of a man."

It is computed that upwards of fifteen hundred thousand oranges are gathered every year at St. Augustine. Many of the trees (says Mr. White, the Florida delegate to Congress) bearing 4000 oranges, are believed to be 120 years old.—The lemon, citron, lime and olive, thrive equally well.

An application has been made in England to obtain a patent for an invention to clear which it is generally involved. The plan is to convey the exhalations in subterranean flues to a distance from the city.

**TO PATRONS.** Our Subscribers in this State, who have not settled for the present volume of this paper, would confer a special favor by remitting payment by some friend who may attend the approaching session of the Association which will be held in Livermore on the 27th and 28th inst. Either the Publisher or Editor will be present to attend to the business. We hope subscribers will not neglect such a favorable opportunity for settlement.

**TO CORRESPONDENTS.** The request of "J. W." shall be attended to soon. "E. H." is received and under consideration. We shall commence the publication of Mr. Hutchinson's Essay week after next. "Livermore" will pardon us for the trifling alteration he will notice in his caption. "Verbun" shall appear next week.

The Editor expects to preach next sabbath in Portland.

**MARRIED.** In New Gloucester, by Rev. Jabez Woodman, Mr. Thomas Morse of Gray, to Miss Sally W. Sawyer of the former place. In Portland, Mr. George Deering to Miss Elizabeth Knight.

In Berwick, by Rev. Charles Miller, Mr. Samuel Parks of South Berwick, to Miss Mary-Ann, daughter of Richard F. Cutts Esq. In Dover, N. H. Mr. Edwin Moody, publisher of the Thomaston Register, to Miss Elizabeth Watson, of the former place.

**DIED.** In Portsmouth, Mr. Benjamin Yeaton aged 58.

In Kennebunk, Mr. John Chappel, aged 41. At Sea, Mr. James Fisher, of Kennebunkport, aged 19. In Limerick, Mrs. Salome, wife of Mr. Abner Libby, aged 26. In South Berwick, Mr. Samuel H. Perry of Limerick, aged 21. In Jefferson, Miss Sarah Noyes aged 20 years. In Northport, Mr. Robert Miller, of Belfast, aged 66. In Belfast, Henry Chapman, only child of Mr. Henry Peaks, aged 17 months.

## MARINE JOURNAL.

PORT OF GARDINER.

FRIDAY, June 8.

Schr. Gold-Hunter, Gifford, Manchester, Sloop Betsey, Phinney, Essex.

SATURDAY, June 9.

Sloop Eliza, Howland, New-Bedford.

Sloops Experiment, Perry, Nantucket. Packet, Tappan, Manchester.

Union Gardiner Boston.

SUNDAY, June 10.

Schrs Superb, Wait Barnstable.

Worwontogus, Wait, Boston.

Sloops Patty, Lummus, Salem.

Elizabeth, Sweet, Ipswich.

TUESDAY, June 12.

Schrs. Betsey, Perry, Nantucket.

Two-Sisters, Bangs, Dennis.

Sloops Delight, Phinney Sandwich.

Eunice Perry, do.

WEDNESDAY, June 13.

Schrs. Gold-Hunter, Gifford, Manchester.

Olive-Branch, Blanchard, New-Bedford.

Wm. Barker, King, Boston.

THURSDAY, June 14.

Schrs. Olive-Branch, Cook, Scituate.

Leo, Howes, Boston.

Aibion, Cushing, Boston.

Nancy, Chase, do.

Schr. Polly-&Nancy, Osgood, Newburyport.

Sloops Comet, Swift, Sandwich.

Splendid, Fessenden, do.

Eliza, Robinson, New-Bedford.

## IN 8 DAYS

THE CUMBERLAND AND OXFORD CANAL LOTTERY,

12th CLASS, WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

**P. SHELDON'S** LOTTERY OFFICE, GARDINER.

next door north of the BANK; where were sold, the second prize in the fifth class and the highest in the tenth, and the cash promptly paid. RECOLLECT next door to the BANK, the very place to get money, above all others.

**SCHEME.** ONE PRIZE OF 1500 DOLLARS

1	"	1000	1	"	800
1	"	950	12	"	100
1	"	900	24	"	50
1	"	800	60	"	10

and a great number of 5 and 3 dollars. Whole tickets only \$3, and parts in proportion. Orders enclosing cash or prize tickets will receive as at any other in the State.

The run of LUCK at his office since the commencement of this year, is truly astonishing. In this period he has sold, and paid, 1 prize, of 3000 Dollars. 1 " of 1000 Dollars. 1 " of 600 Dollars. 2 " of 500 Dollars. 2 " of 200 Dollars. 5 " of 100 Dollars. and a multitude of 50, 20, &c. Tickets in all legally authorized Lotteries, constantly for sale. Gardiner, June 15, 1827.

**Cows Wanted.** THE Subscriber wishes to purchase twenty new milch COWS for which CASH will be given. J. N. COOPER.

Pittston, June 15.

**FOR SALE,** A First rate SAIL BOAT. Inquire of WILLIAM R. GAY.

June 15.

**RENNERESS.** TO the Heirs at Law and all others interested in the Estate of James Costello, late of Gardiner, in said county, Yeoman, deceased, intestate.

**WHEREAS** JOHN BEEDLE, Administrator for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be holden at Augusta, in and for said county, on the second Tuesday of July next, to show cause, if any you have, against an allowance of the same as made. Given under my hand at Augusta, this twelfth day of June, A. D. 1827.

A. MANN, JUDGE.

**FEATHERS, CHEAP, FOR CASH.**

**WM. C. PERKINS.** HAS just received and for sale, a prime lot of common FEATHERS, RUSSIA, GENESSEE and also, three Elegant Brass Eight Day Time Pieces, very low, for cash!

May 25

**LOOKING GLASSES.**

**GILT AND MAHOGANY** FRAMED LOOKING GLASSES. ELEGANT and CHEAP, for sale by J. D. ROBINSON. May 25

**NOTICE.** ALL Persons are cautioned against purchasing Logs of the following marks, viz:

W crowsfoot, W W W V, V M B, O I, I W I, I I I N I I I, B, I X I, S W, S A W, I I I I I

as said Logs were cut on the "Million acres," (so called) and are the property of the trustees of said tract of land, and will be claimed as theirs wherever they may be found. Any one wishing to purchase the same may inquire of GEORGE SHAW, of Gardiner, DAVID BRONSON, of Anson, or of the Subscriber of Ellsworth.

JOHN BLACK, Agent for the Trustees. June 1, 1827.

**OLIVER'S CONVEYANCER.**

JUST PUBLISHED, AND FOR SALE AT THE GARDINER BOOKSTORE, PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr. June 8, 1827.

**BOOK AND JOB PRINTING.** EXECUTED in the neatest manner, and with despatch, at the Intelligencer Office.



## POETRY.

[From the Boston Lyceum.]  
THE FATHER'S CHOICE.

In the year 1897, a body of Indians attacked the town of Haverhill, Mass. and killed and carried into captivity 40 inhabitants. A party of the Indians approached the house of an individual, who was abroad at his labor, but who on their approach, hastened to the house, sent his children out, and ordered them to fly in a course opposite to that in which danger was approaching. He then mounted his horse, and determined to snatch up the child with which he was unwilling to part, when he should overtake the little flock. When he came up to them, about 200 yards from his house, he was unable to make a choice, or to leave any one of the number. He therefore determined to take his lot with them, and defend them from their murderers, or die by their side. A body of the Indians pursued and came up with him; and when at a short distance, fired on him and his little company. He returned the fire, and retreated alternately; still however, keeping a resolute face to the enemy, and so effectually sheltered his charge, that he finally lodged them all safe in a distant house.

[We presume he did not hold to the Calvinistic doctrine of election.]

Now fly, as flies the rushing wind—  
Urge, urge thy lagging steed!  
The savage yell is fierce behind,  
And life is on thy speed.  
And from those dear ones make thy choice—  
The group he wildly eyed,  
When "father!" burst from every voice,  
And "child!" his heart replied.  
There's one that now can share his toil,  
And one he meant for fame,  
And one that wears his mother's smile,  
And one that bears her name.  
And one will prattle on his knee,  
Or slumber on his breast,  
And whose joys of infancy,  
Are still by smiles expressed.  
They feel no fear while he is near;  
He'll shield them from the foe;  
But oh! his ear must thrill to hear  
Their shriekings should he go.  
In vain his quivering lips would speak,  
No words his thoughts allow;  
There's burning tears upon his cheek,  
Death's marble on his brow.  
And twice he smote his clenched hand—  
Then bade his children fly;  
And turned, and e'en that savage hand  
Covered at his wrathful eye.  
Swift as the lightning winged with death,  
Flashed forth the quivering flame!  
Their fiercest warrior bows beneath  
The father's deadly aim.  
Not the wild cries that rend the skies,  
His heart or purpose move;  
He saves his children or he dies  
The sacrifice of love.  
Ambition goads the conqueror on,  
Hate points the murderer's brand—  
But love and duty these alone  
Can nerve the good man's hand.  
The hero may resign the field,  
The coward murderer flee;  
He cannot fear, he will not yield,  
That strikes, sweet love, for thee.  
They come, they come—he needs no cry,  
Save the soft child-like wail,  
"O father save!" "My children, fly!"  
Were mingled on the gale.  
And firmer still he drew his breath,  
And sterner flashed his eye,  
As fast he hurled the leaden death,  
Still shouting, "children fly!"  
No shadow on his brow appeared,  
Nor tremor shook his frame,  
Save when at intervals he heard  
Some trembler hiss his name.  
In vain the foe, those tigers unchained,  
Like famished fiends chafe,  
The shell-rung roof is nearer, is gained,  
All, all the dear ones afe. CORNELIA.

## MISCELLANEOUS.

COPY OF A LETTER FROM THE LATE PRESIDENT JEFFERSON, TO THE LATE DR. B. RUSH, OF PHILADELPHIA, DATED, WASHINGTON, 21 APRIL, 1803.

Dear Sir:—In some of my delightful conversations with you in the evenings of 1798—99, and which served as an antidote to the afflictions of the crisis through which our country was then laboring, the Christian religion was our topic; and I then promised you, that one day or other, I would give you my views of it. They are the result of a life of inquiry and reflection, and very different from that anti-Christian system imputed by those to me who knew nothing of my opinion. To the corruptions of Christianity, I am, indeed, opposed; but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished any one to be—sincerely attached to his doctrines in preference to all others—ascribing to him every human excellence and believing he never claimed any other. All the short intervals since those conversations, when I could justifiably abstract my mind from public affairs, this subject has been under my contemplation: but the more I considered it, the more it expanded itself beyond the measure of either my time or information. In the moment of my late departure from Monticello, I received from Dr. Priestly, his little treatise of "Socrates and Jesus compared." This being a section of the general view I had taken of the field, it became the subject of reflection while on the road and unoccupied otherwise; the result was, to arrange in my mind such a syllabus, or outline, of the merits of Christianity, as I wished to see executed by some one more leisure and information for the task, than myself. This I now send to you as the only discharge of my promise I can probably ever execute, and in confiding it to you, I know it will not be exposed to the malignant per-

version of those who make every word from me a text for new misrepresentation and calumnies. I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavored to draw them before that tribunal, and to seduce public opinion to erect itself into that inquisition over the rights of conscience, which the laws have so justly prescribed. It behoves every man who values liberty of conscience for himself to resist invasions of it in the case of others; or, their case, by change of circumstances, becomes his own: It behoves him, too, in his own case, to give no example of concession, betraying the common right of independent opinion, by answering questions of faith, which the laws have left between God and himself. Accept my affectionate salutations.

TH. JEFFERSON.

PATRICK HENRY.

Of all the characters that the days of trial brought forth, not one presents such an extraordinary mixture of early infirmity, and of splendid manhood, as Patrick Henry. But early or late, he had no artificial pretensions. All his gifts were the gifts of nature; all his lights of unaided nature. Habitually idle, he entered into trade; then agriculture; returned after marriage to trade again, and failed in all! He took to the forest as a huntsman, and finally touched with the sufferings of an amiable wife and children, without study or preparation, he urged his way to the bar at the age of twenty-four, and there displayed the forensic wonders of his mind. To the eloquence, the matchless spirit and the genius of this man, Mr. Jefferson with his usual frankness and decision of character, ascribed the first impulse which Virginia received in the glorious cause of freedom. To the stamp act, Mr. Henry opposed a resistance before which the efforts of royalty sunk to rise no more. In the year 1765, he carried, by a single vote, the liberties of his country. In 1774, he, together with George Washington and others, were deputed to the Colonial Congress. It was in Carpenter's Hall, Philadelphia, where he poured forth those bursts of eloquence which at once kindled up the glowing flames of liberty, and blasted forever the tory hopes of the refugee and the royalist. Patrick Henry had the glory of first assigning to Washington, the meed of superior virtue and wisdom. It was Henry who at once invoked the war and spirit which was to conduct the colonies to freedom and to victory. He was a great advocate of State Independence as the sure, and indeed the only means of avoiding consolidation. The first offices at home and abroad were tendered to this singular genius, but he declined. Like Washington, he was free from ambition, and three score years terminated the earthly career of both these models of public purity, and perfect devotion to their country. If Patrick Henry had his errors early in life, our young readers will recollect that they died long before he did, and do not belong even to his tomb. The rest is inscribed, by the gratitude of the people, upon the tablet of the nation, as an imperishable lesson to the children of the Republic.

## REMAINS OF ANTIQUITY.

A letter published in the Massachusetts Journal, gives a description of the ruins of a very ancient work of defence, situated in Gallatin County, Kentucky, a little below the confluence of the Ohio and Kentucky rivers. They are on the summit of a hill which overlooks the courses of both these streams for 10 or 15 miles, and affords a level of about 25 acres. It is accessible from the Ohio valley only by a narrow ridge rising with a gradual ascent, which would be passable in a carriage. It is separated from the neighboring high lands by a deep valley and a stream, except in one place where a ridge connects them. The plain on the summit is surrounded by a line of loose stones which have the appearance of an old wall completely ruined. There are estimated to be enough on the ground to build a wall 5 feet thick and 40 or 50 feet high. The stones have evidently been collected there with great industry, as loose stones are sparingly scattered over the neighboring land—a smooth space of 20 or 30 feet wide was dug out just within the wall, and still remains.—In some places it passes through ledges of rock, where as well as on some stones in the ruins, there are evident marks of the sledge.

The two most accessible points appear to have gates or entrances, defended by advanced mounds; and it is not improbable that a spring about two hundred feet below the walls might have been secured in some similar manner. The writer however, supposes that the Ohio river once ran at a much greater elevation than at present, and might have passed near this fortification. The great antiquity of the work is proved by the fact that forest trees which grow upon the site, do not differ in any respect from those in the vicinity.

## ROMAN BOAT.

In making the common sewer in London Street, Glasgow, from the part near the Cross down to the Molendin Burn, there was found lately, at the depth of 10 feet, the remains of a boat, lying in a bed of blue clay, which was covered and surrounded by fine sand, like that found on the shores of a navigable river or wide frith. Some of the clinker nails, used as fastenings and found in the wood, which was fine oak, have become quite black from long immersion under the earth. The caulking appeared to have been wool dipped in tar. Some years ago, when the

common sewer was cutting in the Stockwell, a boat of similar description was found a little above Jackson street;—which would indicate that these two places, where the boats have been found, were then the line of the shore of the frith, or bed of the river. These boats must have lain for many centuries in the places where they were found. The workmanship would indicate, that they were formed by a people considerably advanced in civilization. It is probable they were constructed by the Romans, about the period of Agricola's expedition into Caledonia, nearly one thousand seven hundred and forty years ago; at which period there seems little reason to doubt, that the greater part of the ground on which Glasgow now stands, and all the lower lands on both banks of the river, to a considerable distance, were covered by the waters of the Frith of Clyde.

U. S. Review.

In the summer of 1800, Mr. J. Q. Adams, then minister at Berlin, made an excursion through Silesia and visited the Grant Mountain, the highest land in Germany. It was the custom of travellers, after they had visited it, to write their names and some sentiment in a book kept at a cottage on the side of the mountain. Mr. Adams was the first American that had ascended the mountain, and he thus describes his sensations.

"Sentiments of devotion I have always found the first to take possession of the mind on ascending lofty mountains. At the summit of Grant's head, my first thought was turned to the Supreme Creator, who gave existence and liberty to all the objects that expanded before my view. The transition from this idea to that of my own relation, as an immortal soul with the author of Nature, was natural and immediate, from this to my native country, my parents, and my friends, there was but a single step:—

From lands beyond that vast Atlantic tide,  
Celestial Freedom's blest abode,  
Pasting I climbed the mountain's craggy side  
And viewed the world's works of Nature's God  
Where yonder summit peering to the skies,  
Beholds the earth beneath it with disdain,  
O'er all the regions round I cast my eyes,  
And anxious sought my native home in vain.  
As to that native home which still unfolds  
Those youthful friendships to my soul so dear,  
Still you my parents in its bosom holds,  
My fancy flew, I felt the starting tear.—  
Pilgrim forbear; still upward raise thy mind,  
Look to the skies, thy native home is there."

Am. D. Adv.

The following are Dr. FRANKLIN'S humorous remarks, as contained in one of his letters, concerning the bird which was chosen for the emblem of our nation:

"Others object to the Bald Eagle," says he, "looking too much like a Dindon or Turkey. For my part, I wish the Eagle had not been chosen as the representative of our country; he is a bird of bad moral character, he does not get his living honestly: you may have seen him perched on some dead tree, where, too lazy to fish for himself, he watches the labor of the Fishing Hawk; and when that diligent bird has at length taken a fish, and is bearing it to its nest for the support of his mate and young ones, the Bald Eagle pursues and takes it from him.—With all this injustice he is never in good case; but like those among men who live by sharping and robbing, he is generally poor, and often very lousy. Besides he is a rank coward: the little Kingbird not bigger than a sparrow, attacks him boldly, and drives him out of the district. He is, therefore, by no means a proper emblem for the brave and honest Cincinnati of America, who has driven all the Kingbirds from our country; though exactly fit for that order of Knights, which the French call Chevaliers d'Industrie. I am on this account not displeased that the figure is not known as a Bald Eagle, but looks more like a Turkey.

For in truth the Turkey is a much more respectable bird, and withal a true original native of America. Eagles have been found in all countries, but the Turkey was peculiar to ours. He is besides, (though a little vain and 'tis true, but not the worse emblem for that,) a bird of courage, and would not hesitate to attack a grenadier of the British guards, who should presume to invade his farm yard with a red coat on."

## ALGERNON SYDNEY.

When Algernon Sydney placed his head on the block, the executioner asked him, (as the custom was in such cases,) whether he should rise again? The intrepid patriot replied, "Not till the resurrection—strike on."

## THE CELEBRATED DODDINGTON.

Doddington was very lethargic. Falling asleep one day, after dinner, with Sir Richard Temple, Lord Cobham, and several others, one of the party reproached him with his drowsiness. He denied having been asleep, and to prove he had not, offered to repeat all Lord Cobham had been saying. Cobham challenged him to do so. Doddington repeated a story, and Cobham owned he had been telling it. "Well," said Doddington, "and yet I did not hear a word of it; but I went to sleep because I knew that about this time of day you would tell that story."

## TO PRESERVE VINES FROM BUGS, &amp;c.

Sulphate of Soda, (Glauber's Salts) an ounce dissolved in about one quart of water and sprinkled upon the plants of vines, is recommended as a preventative against destructive insects. The experiment has been recently tried by one of our neigh-

bors (whose vines were nearly destroyed by those common intruders) with complete success; which has induced him to communicate the fact for the benefit of others.  
Mc. Baptist Herald.

## NEW ARRANGEMENT.

## STEAM BOAT LINE.

From Boston to Portland, Bath and Eastport.

## EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at 5 a. m. and arrives at Portland same day, evening, proceeds on to Bath, where she arrives on Wednesday morning.

The PATENT leaves Portland on Tuesday at 9 p. m. and arrives at Bath, and on Wednesday morning.

The PATENT leaves Eastport on Wednesday, 6 p. m. will touch at Cranberry Islands and Lubec and arrive at Eastport on Thursday afternoon.

## WESTERN ROUTE.

The PATENT leaves Eastport on Friday, at 2 p. m. will touch at Lubec, and Cranberry Islands, and arrive at Castine Saturday noon.

The PATENT leaves Castine Saturday, 4 p. m. will touch at Belfast, Owl's Head and Boothbay, and arrive at Bath on Sunday morning, will leave Bath Sunday forenoon, and arrive at Portland, same day evening.

The LEGISLATOR leaves Portland on Sunday, at 9 p. m. and arrives at Boston Monday forenoon.

## IN ADDITION TO THE ABOVE.

The LEGISLATOR will leave Bath on Thursday at 11 a. m. and arrives at Portland same day evening, and leaves Portland 9 p. m. and arrives at Boston, on Friday forenoon, leaves Boston Saturday, at 5 a. m. and arrives at Portland same day evening.

A line of Steam Boats runs from Bath to Gardiner, Hallowell and Augusta, on the Kennebec river, also from Eastport to Robbinston and Calais, on the St. Croix river.—Likewise from Eastport, to St. Johns and Fredericton, N. B. in connection with the above line.

For Passage or Freight please apply to CHS. BROWN, General Agent, head of Treston's wharf, or at Andrew J. Allen's Stationary Store, No. 72, State-street.

## FARE.

From Boston to Portland,	\$5 00
" " to Bath,	6 00
" " to Portland to Bath,	1 50
" " to Owl's Head,	3 00
" " to Belfast,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " to Eastport,	5 00
" " to Castine to Eastport,	4 50
" " to Lubec and Eastport to Bath,	6 00
" " to Castine to Bath,	3 50
" " to Belfast to Bath,	3 00
" " to Owl's Head to Bath,	2 00

Boston, May 25.

## ÆTNA

## INSURANCE COMPANY.

## J. D. ROBINSON.

AGENT for the ÆTNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

## FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal. For terms of insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.  
Gardiner, May 25, 1827.

## THE PROTECTION

## INSURANCE COMPANY.

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

## AGAINST LOSS OR DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.  
GEO. EVANS, Agent.  
Gardiner, Jan. 5, 1827.

## E. H. LOMBARD,

## AGENT TO THE

## PROTECTION

## INSURANCE COMPANY,

IS FULLY AUTHORIZED TO TAKE

## MARINE RISKS.

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

## BOOKS, STATIONARY,

## AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

## P. S. SHELTON,

AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. QUILLS, by the M. very cheap. Stationery per dozen, &c. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.  
Gardiner, January 5.

## HOUSE FOR SALE.

PLEASANTLY situated at Bowman's Point, Hallowell, a small dwelling house, two stories high, occupied by the subscriber, with about half an acre of land, a barn and an excellent well of water. Said house is well finished, and well accommodated with a small family, and an eligible situation for any kind of a mechanic. The house will be sold for cash or approved credit. For particular information apply to the Subscriber on the premises, or E. H. LOMBARD, Esq. Hallowell. A. G. COX.  
May 11.

## NOTICE.

THE Subscriber, having relinquished business in consequence of ill-health, is under the necessity of calling for an immediate settlement of his demands. All persons therefore, who have unsettled accounts with him, are requested to call and settle the same, and all who are indebted by note, are expected to make immediate payment.

A neglect of this notice will soon be followed by a more urgent "greeting."  
May 25. CYRUS KINDRICK.

## BOOK AND JOB PRINTING,

EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

## SHERIFF'S SALE.

TAKEN by execution and will be sold at public day of June next, at 10 o'clock A. M. at McLellan's Tavern in Gardiner.—All the right in equity created real estate, situated in Gardiner, and bounded as follows, viz:—Southerly by the road leading by the Factory towards Litchfield, Easterly by land owned by R. H. Gardiner and Peter Adams, North-erly by land owned by Marvel Sprague and Samuel Elwell, Westerly by land owned by Amos Muzzey, containing about one third of an acre; being the same now occupied by said Blake. Also—One other piece of land situated in Gardiner, being now occupied by J. Blake as a tan yard, containing about seventy Vats, and bounded Southerly by Colosse-Contee Stream, Westerly by the tan yard owned by John Balch and others, North-erly by Mill street, (so called) and Southerly by a tan yard owned by Messrs. Nutting & Cook. Said tan yard is about forty feet on the stream, with all the privileges and appurtenances thereto belonging.  
JESSE JEWETT, Dep. Sheriff.  
Gardiner, May 18.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of

late of Gardiner, in the county of Kennebec, yeoman, deceased, intestate, and that he has undertaken, that trust by giving bonds as the law directs: All persons, therefore, having demands against the estate of the said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to said Administrator.  
WM. ELWELL, Administrator.  
Gardiner, May 29, 1827.

## REMOVAL.

THE Subscriber takes this opportunity to present his thanks to his friends and the public for past favors, and begs leave to inform his customers, that he has taken the building formerly occupied as a nail factory, being the next building west of the Gardiner Cotton and Woollen Factory, where he continues the business of

## MACHINE MAKING

## AND

## BRASS FOUNDRY

in all its branches. Having enlarged his conveniences, for the above purposes, he flatters himself that he now presents greater claims to the patronage of a discerning public than he has before been able to do; and from the most assiduous attention to such orders as he may be favored with, he hopes to give perfect satisfaction in every branch of his business.

N. B. The great expense which the subscriber has been at in enlarging his apparatus, obliges him to call on all indebted to him to make immediate payment.

WANTED, Two or Three active and intelligent lads, from fourteen to fifteen years of age, with good recommendations, as apprentices to the above business.  
CALVIN WING.  
April 6.

## FOR SALE,

## A FULLING MILL,

SITUATED in the town of UNITY, and in one of the most flourishing villages in this section of the State, on the main post road from Augusta to Bangor. The building large and commodious, and was erected in 1824; and contains TWO CARDING MACHINES, a Picker, and all necessary utensils and conveniences for dressing cloth in the best manner.  
For further particulars, inquire of JAMES CONNER, or CALVIN WING.  
Gardiner, April 20, 1827.

## CALL AND EXAMINE.

THE Subscriber has invented a new constructed PRESS for HAY, CORN, and any other bulky articles which require pressing, with which the power of one man, may be pressed into 100 cubic feet per ton; and has obtained Letters patent, from under the seal of the United States for his said press. Those persons who wish to erect presses for hay or other purposes, are invited to call on him at Gardiner and examine his press, as he feels assured from the recommendations of all Gentlemen who have examined it, that it is superior to any now in use. The construction is such that he article to be pressed is put into the box about nine feet from the lower floor, and is delivered (after being pressed) on the lower floor. It is constructed with two boxes so that while one box is pressing the other is filled, by which cause there is no loss of time, as is the case generally in other presses now in use.

N. B. The Subscriber offers for sale the patent right of the above press, for Towns, Counties or single rights on reasonable terms.  
EZEKIEL WATERHOUSE.  
Gardiner, March 16.

## NOTICE

## TO OWNERS AND PURCHASERS OF LUMBER

THE Subscriber hereby gives notice, that he has established himself in the Lumber Commission business. Having provided himself with convenient docks, and places for securing and piling Lumber, he is ready to make liberal advances upon Lumber sent to him to sell on Commissions. He is also ready to make contracts for any species of Lumber of whatever dimensions, to be delivered at any part of the Northern States.  
Consignments or Orders directed to him at Gardiner, will receive strict and immediate attention.  
GEORGE SHAW.  
Gardiner, April 13, 1827.

## HOUSE AND LAND

## FOR SALE.

TO be sold a convenient Dwelling House, situated on the north side of the Cobhouse Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible.—Terms liberal.—Price low. Apply to JOSEPH SOUTHWICK, Vassalborough, or GEO. EVANS, Gardiner.  
May 4.

## NEW-YORK HATS.

JUST received from a New-York Manu-

## FACTORY, an assortment of

## FASHIONABLE HATS.

WHICH WILL BE SOLD

## CHEAP FOR CASH.

AT J. DAVIS' HAT STORE.

Gardiner, June 1, 1827.

## NEW GOODS,

## AT HALLOWELL PRICES!!

## J. D. ROBINSON.

HAS recently received an extensive assortment

## OF ENGLISH, FRENCH AND

## DOMESTIC GOODS,

which added to his former stock, renders his assortment complete.

Also, a large and first rate assortment of WEST INDIA GOODS, all of which are offered as low as can be purchased in HALLOWELL, at wholesale or retail.

I likewise, a large and elegant assortment of CROCKERY WARE, &c. &c.  
May 25.

## WANTED

A QUANTITY of White Beans, if offered in

mediately—for which a liberal price will be given.  
E. G. BYRAM.  
April 6.